

THE
True English Protestants
APOLOGY,

Against the blacke-mouth'd *Obloquie*

Of } IGNORANCE,
and
} INNOVATION.

Necessary to support the weak, to confirm the strong, to instruct the ignorant, and stop the mouth of the Adversary.

Whereby the Church of *England* is in some part vindicated from the odious accusations of *Popery*, *Superstition*, and *Idolatry*.

Preached by JAMES WILCOCKE, Vicar of Goudhurst in Kent.

Aug. lib. 3. de lib. Arb. 1. 15.

Peccat, qui damnas quasi peccata, quæ nulla sunt.

LUK. 23. 34.

Father, forgive them, for they know not what they do.

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THE HISTORY OF THE

ROYAL SOCIETY

OF LONDON



IN TWO VOLUMES

THE FIRST

OF THE

ROYAL SOCIETY

OF LONDON

IN TWO VOLUMES

THE SECOND

OF THE



To the Right Worshipfull, and
the rest of my worthy Brethren my
Parishioners of Goudhurst in Kent.

Sirs,



I was by your Councell that I first undertook the Preaching of this Sermon, and since the Printing of it by your command: It was thought necessary for these times when it was delivered, and it found such favourable acceptance from your approbation, That it is compelled to live longer then either its worth deserueth, or the Author of it desired. It is intituled an Apology, but I had need to make an Apology for it, That the truth of the cause which it undertakes to defend, may not be prejudiced by the weaknesse of the Defendant. Whatsoever it be, as it, so the Author of it, is, and shall ever be next unto Gods glory dedicated unto your service. It is your merit which challengeth as much; I have been upheld by it, against innumerable discouragements, ever since my first coming among you; I should justly be charged with ingratitude, if I should not mention it with honour, and study to requite it, both at home in the diligent discharge of my duty, and abroad in my obedience to your just desires.

The Epistle

There are two sorts of men which have ever made us of the Ministry most work. 1. Those which out of prophane-
 nesse, call evill good. 2. Which out of precisenesse, call
 good evill. I know not how to difference their sin, since
 the same wo is by Isaiah denounced against both: The first
 sort are those of whom Seneca speaks, *Vitia quia amant*
defendunt & malunt excusare quam excutere, Which
 defend that vice which they do love, and alwayes have an ex-
 cuse ready for that which they are unwilling to leave: their
 chief labour being, rather *colorare vitia*, quam *colere*
virtutes, to paint over their vices, then to follow after vertue.
 And it is most true which is said by Seneca, *Nullum viti-*
um fuit sine Patrocinio, There is no sin which hath not
 found some to plead for it: Saul coloured his Rebellion
 with Sacrifice; Jezabel her horrible murther, with the for-
 ged pretence of punishing blasphemy; The Pharisees their
 damnable doctrine with Charity and Piety, Mat. 15. 5, 6.
 Thus prodigality is made look like liberality; hypocrisie like
 purity: Thrift is made a cloke for covetousnesse, and Samu-
 els Mantle an habit for a devill. Against these is our first
 principall employment; to represent unto you evill in its na-
 tive colours; to separate the vile from the precious: but this
 is not my work in this discourse. It is especially intended a-
 gainst the second sort, Which call good evill, which put
 light for darknesse, sweet for sowre. To charge the innocent
 is as great, if not a greater sin, then to clear the guilty.
 need not tell you how many innocents are this day charged:
 Our innocent Ceremonies; Alas, what do I mention them!
 Our Church is counted Antichristian, our Church-Governours
 limbs of Antichrist; Locusts of the bottomlesse pit: Our Mi-
 nisters, time-servers, Idoll or idle Shepherds: Our selves ene-
 mies to goodnesse, haters of the Brethren, walkers in dark-
 nesse.

11. 5. 20.

Epist. 116.

Bern.

1 Sam. 15.

20.

1 Kin. 21.

10.

Dedicatory.

nesse : Our whole Service of God Popish, Superstitious, and Idolatrous ; some stick not to make the Pulpits ring of these accusations against us ; others, as farre as they dare, handling more craftily the Word of God in their Sermons, upon every turning, though it be never so crooked, upon every slight occasion, though indirectly, and nothing to the purpose, glance at us, give us a wipe, lend us a by-blow : most of them do in their practice proclaim their censures, their disdain of us, separating from us, forsaking our Assemblies, are loud voices to instruct us in their meaning. Quid opus est verbis, cum facta videam, These are they we have most to do withall in these dayes. It is my lot to light upon a distracted people ; Should I hold my peace, it is silence hath concluded us sufficiently : Should I stand up in our defence, I know, and do already feel to what obloquie I do expose my self ; yet I have chosen this later, rather to hazard my person, then the cause : Though I be the weakest of many thousands that fight the Lords Battells, yet I will not therefore forsake my station. I take my self to be bound in conscience in times of such distraction, concerning so great a cause, to declare my self, whether I be for it, or against it ; to reserve ones self till the times be more open may become the Policy, but not the Piety of a Christian Resolution. I have put my self forward to stand up as an obedient Son of the Church, in her defence, against the black-mouth'd reproaches of those that seek her ruine : if mine arm be too weak to yeeld her any help, yet mine heart shall never suffer such a delinquency as cowardly to forsake her. Concerning those things which in my following discourse I do take upon me to vindicate (viz. Our set Forms of Liturgy and Ceremonies) what I have oftentimes intimated unto you, my Brethren, in answer to an objection, Whether, if the times should change concerning them, I would not be changed from mine

The Epistle; &c.

opinion. I do now publicly make known unto the world,
 1. That those things are in my understanding and conscience
 free from those imputations wherewith all they are charged;
 And that no charge of times, but evidence onely of reason
 (which I never look for after so many vain expectations) shall
 make me change my opinion concerning them. 2. That for
 the practice of them, it being in the Power and Authority of
 the Church (whercof I do acknowledge the King to be supreme
 Governour on earth) to alter and take away, or adde and com-
 mand what shall seem necessary for the better ordering of
 times, and persons, and places, and to require obedience of all
 them that live under her Government unto those things, for
 conscience sake, which do not any way repugne or contradict
 the Will of God; I shall not change, but be the same still; for
 it is out of Obedience unto the powers that I use them now, not
 that in the nature of those things there is any immediate ope-
 ration upon my conscience: and it shall be out of the same Obe-
 dience (if there shall be any alteration made in them by the
 same Authority) that I desist from them afterwards; and in
 this I follow the Rule of the Apostle; As free, but not
 using my liberty as a cloake of maliciousnesse, but as
 a servant of God. 1 Pet. 2. 16.

I will not be longer troublesome unto you, if by this or any other
 thing that God shall enable me to do: the Adversary may be
 any whit convinced, the strong confirmed, the ignorant in-
 structed, the weak supported: Let God have all the glory; that
 is all the desire of

Your unworthy Minister in

Christ Jesus, and most obliged Servant,

J. W.



AN
ADVERTISEMENT
To the
READER.

Christian Reader,

B*esides the importunity of many, I have been since by the improbity of others, not only to satisfie those, but to justifie my self against these, constrained to submit these hasty and indigested thoughts to the publike Censure, without adding or taking any thing to, or from them. Do not expect either curiosity or compleatnesse from them. If they may serve but as Goats hair to the building of the Tabernacle, I have my desire. If thou receive any benefit by them, give God all the glory; for those ends onely they were intended.* Farewell.

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THE TRUE
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 APOLOGIE,
 Against
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 OF
 Ignorance and Innovation.

ACTS 24. 13, 14. *Neither can they prove the things whereof they now accuse me.*

But this I confesse unto thee, that after the way which they call Heresie, so worship I the God of my Fathers, beleeving all things which are Written in the Law, and in the Prophets.

THese words are part of Saint Pauls defence: He was charged by *Tertullus* the Orator, and many of the Jews, *vers. 1.* before *Felix* the Governour, *vers. 3.* with two grievous crimes, Sedition and Heresie, *vers. 5.*

Si accusari sat est, quis est innocens? The best men *Tac.* have not escaped the lashes of invenomed tongues: what foule aspersions hath malice ever cast upon Innocency it self? Our Saviour Christ in the clearest act of Innocency, his casting out of Devils, suffered the most horrible imputation of casting out Devils through the Prince of Devils, *Matth. 9. 34.* The
 B servant

servant must not look to be above his master. If Christ suffer, needs must Christianity, needs must a Christian, It is our Lot: The Lord which hath the whole disposing of it will (I trust) manage it to his owne glory, and our everlasting happinesse.

Let us now hear the Apostles Defence, the summe of it is comprehended in the words of my text. There are two parts of it:

The first is negative; They cannot prove the things whereof they now accuse me: He was accused of *Sedition*, vers. 5.

The second is affirmative; But this I confesse unto thee, that after the way which they call Heresie (*The sect of the Nazarites*, vers. 5.) So worship I the God of my Fathers, *beleeving all things* &c.

In the first he makes a stout deniall, his conscience bearing witness of his Innocence, *vers. 16.* hee was cleare there.

In the second he makes a bold confession, not *erroris* but *religionis*, faith *Aretius* vindicating his cause from the scandall under which it lay, not to be hereticall, as they falsly charged it, but Orthodox, a true worshipping of God according to all that was written in the Law and the Prophets. His conscience was cleare both to God and man: *Sedition and Heresie* could not hold there.

The case was *Pauls*, but the case is ours: we are at this day charged as foully, I trust we shall prove as falsly too, as he was: suffer us to make our defence: Apollogeticall discourses are now, if ever, in season. The Primitive Christians were forced to make many, some of them are come to our hands. *Tertullians, Arnobius,*

notius, &c. They had to do with two sorts of enemies, Jewes and Gentiles. I know not what name to give ours, unlesse that will fit them which comprehends them both, Profelites, Some Translators render it, Professors. The Character will, I feare me, sit too close to some of them. I referre it to your reading, *Matth. 13. 14, 15.*

Saint *Paul* was concerned § 1. Personally.

two wayes;

2. Representatively.

1 The Crime of *Sedition* charged his person.

2 The Crime of *Heresie* charged his Religion: he vindicated himself from both; but we succeed in our interest chiefly to the latter, the crimination of *Heresie*. Yet we must not omit the first; *Sedition* is a crime of an high nature: what *Schisme* is in matters Ecclesiasticall, that is, *Sedition* in Temporall and Civill; It is a violating of the peace of the Commonwealth, as that other is of the Church. It is committed three wayes:

1. By Counsell. 2. By Speech. 3. By Practise.

1 A Seditious head, By plotting and contriving mischievous counsels; *Achitophel* is famous, or rather infamous for them: Such were the enemies of the peace of Jerusalem. *Moab* and *Amaleck* with the Philistims; the Tabernacles of the Edomites with the Ismaelites, *Gebal* and *Anan*, and *Ashur*, and the Children of *Lot*, which have cast their heads together with one consent and imagined craftily against Jerusalem, *Psal. 83.*

2 A Seditious tongue by casting out mire and dirt to trouble the clear streams of Jerusalems peace: Such was *Shebaes* the son of *Bichri*, *Everyman to his*

Tents O Israel, 2 Sam. 20. 1. Heworthily paid his head, that could not keepe a better tongue; *Shemei* was such another Cur to bark against the Lords appointed. Oh might those tongues cleave to the roof of their mouths, what peace can any State expect, where such whisperings are suffered? they are like the hissing of Serpents, and the croaking of Frogs, which were two of those plagues that destroyed Ægypt.

3 A Seditious hand, to practise any thing against the peace of the State: thus the wild Boares of the Forrest, and the Foxes, the little Foxes stir to the rooting out of the Lords Vine, and the devouring of the grapes. Sedition begins like the cloud which *Elijah's* man saw, *1 King. 18. 44.* like a man's hand at first, but it growes afterwards to that greatnesse, that it covered the whole heavens and threatned a storme. Whoſoever he be that puts out such an hand, Let it prove live *Jeroboams, 1 King. 13. 4.* dried up before he can pull it in again, though hand joyne in hand, yet let not such go unpunished.

Neither of these wayes was the Apostle guilty of Sedition: he never imployed his head to contrive, or his tongue to utter, or his hand to practise any thing that tended that way; yet he is charged with it: *Wee have found this fellow a mover of Sedition, vers. 5.*

Observe, first, it is the lot of Gods servants to be counted enemies to States, disturbers of the peace. *Elijah* was charged for a troubler of Israel, *1 King. 18. 17.* *Jeremiah* for giving ill counsell against the King and the city, *Jer. 38. 4.* *Paul* for a mover of Sedition. It is the way to bring them into hatred with Princes, under the sword of the Magistrate as malefactors, under

der the power of persecution, as unworthy to live: And indeed unworthy are they to live in that Kingdom whose peace they will not seek, not fit to breathe by that aire which they desire to infect with a seditious tongue: Sedition is justly termed by *Tertullus*, a pestilence to a State, *vers. 5*. The Lord commanded Israel to seek the prosperity of Babylon (whither they were led captive) and to pray for the peace of that City, *Jerem. 29. 7*. and our Apostle exhorts all Christians, that supplications and prayers, and intercessions be made for all men, for Kings and all in authority, that they may lead a quiet and a peaceable life, *1 Tim. 2. 1, 2*. *Orbem pacatum*, was ever a part in the Primitive Christians prayer, *Tertul.*

But see how *Paul* doth purge himselfe of this imputation: a plain deniall is a sufficient purgation against a false accusation:

The accuser ought ever to prove his charge, or the accused to be discharged:

But they cannot prove the things whereof they now accuse me.

Observe secondly, that it ought to be the care of every godly man to cleare himself of all imputation of sedition: to be charged wrongfully may fall out to be their lot, but never to have it proved against them. Religion never yet allowed of any seditious actions: no State in the world would tolerate it if it did: The Primitive Church prospered among their enemies by their peace and quietnesse; when as the Jews were rooted out by reason of their sedition.

Let the Anabaptists and their broods then look how they will clear themselves and their Religion: which

which have been troublets of *Israel* indeed; what combustions have they bred in States, what fires of contention have they kindled? Our modern Histories are full of the sad Relations, and a wofull experience hath continued to succeeding Ages the story of their Sedition; *Germany* alone is a lamentable History of it; the miseries which there have followed, are to be imputed to those beginnings.

And let those of our dayes, which seem to have ingrossed Religion to themselves, and make it their glory to be coeunted godly; see how they can quit themselves from this imputation. I should be loath to go about to prove many of them guilty; yet their doings are so manifest, that they cannot be hid: if to disturb the peace of the State be Sedition, their heads, their hands, their tongues have stirr'd to that: if the peace be then disturbed, when the power and authority of the Magistrate is despised, they have stirr'd to that: if the power and authority of the Magistrate be then despised, when the Laws which they have commanded are slighted and contemned, and the obedient scorned and defamed, they have stirr'd to that. If I be bid instance; I urge onely the Laws concerning the Common Prayer, and Tythes, and presentation to Benefices. There are three Exceptions which they usually make.

1. That they are things unlawfull, and not allowed by the Word of God: Let them prove that, or else they will be easily proved to be seditious, in oppugning lawfull humane Authority, where it doth not contradict divine.

2. There is a liberty now in expectation from these

these things; if there be, let them not be loose, till they be loosed; at least, let not them be loose while others are bound under the same Law: The Apostles, though they were freed from the Leviticall Law by Christs death, yet they required Christians to give it an honorable buriall, and we do not finde, that till the destruction of *Jerusalem* they were free from all parts of it. Remember the Apostles rule; *As free, but not having your liberty as a cloak of maliciousnesse*, 1 Pet. 2. 16. Never was there any one born more free then Christ, yet in paying Tribute-money he teacheth us obedience to humane Laws.

3. If they do violate the Laws, they are content to suffer; so must any malefactor when he shall be taken: but let them know, there is a double Obligation in every just Law:

1. To Man, their suffering may possibly satisfie for that.

2. To God, whose stamp is set upon every lawfull Power, and who shall make satisfaction for that?

I would be glad if they could come fairly off from this blur; till they do, let them know that these actions tend at least unto Sediton, and cannot stand, either with the old Protestant Religion, or the new Protestation.

1. Not with the old Protestant Religion: We are taught by that, to obey every Ordinance of man for the Lords sake, whether the King as supreme, 1 Pet. 2. 13. and that whosoever resisteth the Power, resisteth the Ordinance of God, and they that resist receive unto themselves damnation, *Rom. 13. 2.* and that

that we must needs be subject, not for wrath, but for conscience sake, *vers.* 5. and that we cannot keep a good conscience, cleet towards God and Man, *Acts* 24. 16. if we do not thus.

Againe, wee are taught by that to give to every man their due, *Rom.* 13. 7. that the just men will do it without Law, for the Law is not made for the righteous, but for the wicked, *vers.* 3. That we must owe nothing to any man but love, *vers.* 8. which is a debt to be alwayes paying, but never paid : Actively to disobey any just Law, is absolutely against the Protestant Religion.

2. Against the Protestation, whereby the Power of Parliaments is established : Now wherein doth that Power principally consist, but in making and establishing Laws, to which every Subject is bound to be obedient ? Wherein is that Power more violated, then in wilfull disobedience to those Laws ; What act tends more unto Sedition then this doth ? Let them solve me this question, Are those Laws concerning our form of Prayer, paying of Tithes, presenting by the undoubted Patrons unto Benefices, just or unjust ? They dare not say unjust, they know the danger : besides, if they say it, they cannot prove it. If just, I urge further, Are they yet in force, or not ? If not, let them shew by what act they are repealed, that we may be loose as well as they ; if they be, how unjust are they in denying their obedience to them, in wilfull and active violating of them ; both being against the Protestant Religion, and the Protestation, and I may boldly say, rending at least unto Sedition.

This

This crime, as you have heard, was objected to our Apostle; how well he purged himselfe of it, his defence in this Chapter will sufficiently demonstrate. It was, I told you, but personall, and so not to be prosecuted further: yet there are two uses to be made of personall Criminations.

1. To teach us integrity that wee may not justly suffer: *Let no man suffer as a martherer, or as a thiefe, or as an evill doer, or as a busie body in other mens matters, 1 Pet. 4. 15.* Popish shavelings, and seditious humorists, which suffer for the violating of the Laws, are but such sufferers. To suffer as Christ did for righteousness sake, is the true suffering, the Spirit of glory and of God resteth upon such; but to suffer for evill doing (how ever such may boast of their sufferings) comes no more neer unto Christs sufferings, then the railing theeves did upon the crosse. Let this be our first care to be innocent, that we be not justly reprov'd: It was *Philips of Macedon*, when his enemies cast unjust aspersions upon him, he would be sure to keepe himselfe from those vices which they falsely reported of him. Our next care should be to defend our innocencie, he that deserts himself when he is required to a just defence, forsakes the station in which the Lord hath placed him.

2 But if it shall fall out, as it hath often hapned to the godly, that they cannot cure the wounds of a lying tongue, we must refer our selves unto the Lord, and make that use that *David* did in a like case, when *Shimei* cursed him, *2 Sam. 16. 12.* The Lord hath bid him curse: *It may be the Lord will look upon me, and doe mee good, for his cursing mee this day.* Faith and

Patience never went away unrewarded from God.

I shut up the first Part with an Exhortation unto all you my Brethren, which desire to be religious, and to imitate the Primitive Christians; take you heed of Sedition: How often doth Saint *Paul* clear himself, from offending against the Law, or the Temple, or *Cesar*, or the Customes? *Acts* 21. 21. *Acts* 25. 8. *Acts* 28. 17. There is nothing doth so much disgrace your Religion as this: We know Religion doth not allow of Sedition; it is only this makes you so hardly censured, so much spoken against; not your purity in professing Religion, as you make the world beleve, but your iniquity in disobeying the Laws; it is not because you are more faithful then others, that is best known to God, who knows the hearts, but because you are lesse obedient, which is manifestly known to all men; who could ever lay such charge and prove it against the Primitive Christians whom you desire to imitate? how glad would their enemies have been of that advantage against them, for breaking of the Laws and Customs which you every day give, and it seemes the multitude of offenders in these miserable dayes have made it justifiable; cannot your piety to God, stand with your obedience to the King? are any of the Laws of this Kingdome more intollerable to Christians after so long and glorious shining of the Gospell, then in the dawning of it, the Jewish or Roman were; it cannot be lesse then seditious, if not blasphemous to speake it: If they be, why can you not shew your reasons with humility, wait to be loosed by authority: How willingly would we joyne with you in any

any religious employment, that we might be your Brethren, if you will but free it from the taint of Sedition, and the attempt of Innovation. I appeale to all the world; whither there be any just cause of our separation: return but to your Obedience, God and the King requires it of you. We will imitate your Zeal, and Sanctitie, and Devotion in every thing that shall be truly religious. How quickly might we be Brethren, and return to Communion, if faith and obedience were every where preached and practised; let us joyne in this issue, and God will blesse it to his glory, the propagating of his Gospel, and of this Churches peace.

I have done with the charge of Sedition, it was onely personall, our interest is most in the next: Not onely *S. Pauls* person but his religion, his worship was charged. We have succeeded that, that I told you was representative.

Would God, Beloved, that our imputations had been onely personall: We would have held our peace, though flesh and blood had never so much rebelled: We would have commended our innocency to God, our consciences being cleere, and to time the tryall of those reports; our patience should have been approved to the world, and we would have kept us even from good words, though it were paine and grief unto us.

We have learnt with the *Psalmist*, to cast our burden upon the Lord and he shall nourish us, though they daily mistake my words, and all that they imagine be to do me evil, though they hold together and keep themselves close, yet in the Lords word do I com-

fort me. I have put my trust in God, and will not feare what man can do unto me; under the shadow of his wings shall be my refuge untill this Tyranny be over past.

Psalmes, 55. 56. 57.

But it is our religion it self is charged, our worshipping of God that is reproached: An Heathen will not suffer it to be done to his false gods; and shall a Christian suffer it to the true God, and be silent: For Sions sake I will not hold my peace; not to defend our religion when it is opposed, is to renounce it: He that deserts a truth when he should stand up for the maintenance thereof, denies it; if our goods be endamaged, our credits be impaired, whose blood will not rise, can any thing be dearer unto us then our religion is; who shall forbid us to plead for God, or to make a just defence for his service?

Yet our defence shall be modest; Sobriety ever best becomes a Christians cause: Gods truth needs not the Tutelage of haire-braind choler, or ungoverned madnesse, *nondum passus sumus ad sanguinem*, God grant that we may never come to such a tryall: We plead with words, not with swords; The Lord of heaven keep us from just occasions of drawing them, woe is unto us, If our plow-shares be turned into speares: Prayers and teares shall be our armes: *Or spiritus*, not *gladii*, we fight the Lords battels; we will plead our cause like an Apostle, *not with words of madnesse, but of truth and sobernesse*, *Acts 26. 25.* And we will take no other words then these of my Text.

They cannot prove the things, &c.

But before we make our defence we must know

two things. First, Our accusers. Secondly, Our accusation.

1. Our accusers, they are of two sorts, which have ever bitterly inveighed against Our Religion. 1. The Papists. 2. The Anabaptists and their numerous off-spring the Brownists. *Aram* before, and *Esay* 9. the *Philistims* behind, which have thought to devour Israel with open mouth though they set their faces contrary wayes, yet like *Sampsons* foxes, they are joynd tayle to tayle, and in their tayles they carry a fire-brand to consume the good corne of the Lords field. *Judg.* 15. 4.

This present Church hath bin as once Christ was, a long time crucifi'd between these two, as between two theeves, Policy in the one, Industry in the other, have often heretofore, and are at this time ready to bring us into great streights: Between the wild-boare of the forest, and the foxes, the little foxes, is the Lords vine like to be rooted up: her foundations of doctrine cast down, her branches of Discipline broken, her grapes of peace and love devoured. This Church may well complaine in the words of the Psalmist; *They came about me like Bees, they thrust sore at me that I might fall, but the Lord was my help.* Psalm 118.

13. These are our accusers.

2. Our accusation, it is an easie matter to make those odious whom they would destroy: no man ever wanted a fault against another, whom he had a will and power to undo. That Machivilian counsell hath been too much studied in the world, and practised in these dayes: *Calumniare fortiter & aliquid adharebit*, the ready way to bring any one down, is to charge him

him home, so it is between our adversaries and us : They run very high in their accusation.

The charge is *Heresie*, so they call our Religion : This is our Adversaries the Papists charge, a so ule crime if it be true : *Heresie* is an high sin against the Credients of the Church : it is defined a perverse and obstinate error in matter of faith : he that falls into that, needs no thrusting forward into hell : there is repentance only for that, as for other mortall and deadly sin : without it there will be no end of his falling.

Fall into errors we do all : *errare humanum est* : but to persist obstinately in our error, not to suffer our selves to be drawn out of it : *herere errori diabolicum est*, this is not erring, but perishing : therefore saith Saint *Austin*, *Errare possum, hereticus esse nolo* ; godly minds will alwayes preferre the judgement of the Church before their owne private opinions : the not doing of this, hath made all the Hereticks in the world.

Now it is not error in every matter of *Faith*, which is to be made *Heresie* ; there are some things implicitly & in generality to be considered : there are other things expressly and particularly : error in these is properly called *Heresie*, errors in fundamentals, in Principles of Religion, without the right Knowledge of which, there can be no salvation : in the necessary consequences from those Principles is damnable *Heresie*.

There are two sorts of men that are most apt to fall into this sin of *Heresie*.

1. Those that stand stiffe in their own opinions, high in their own conceits, which prefer their own private

private judgements before the Churches, and refuse to submit themselves to those which are any way their superiours in Knowledge and judgement; God uses to punish such mens Pride with a fall; and there is none more steepy and headlong then Heresie. Thus *Nestorius*, who at first disliked onely that *Mary* should be call'd the Mother of God, which was a speech that the Church had used, and as was shewed unto him upon very good grounds, scorning to acknowledge his rashnesse in reprovng that which the Church allowed, and to submit his judgement unto it, brake forth into open Heresie, in denying the unity of Christs Person. Which may serve to dehorte every one from being high in their own conceits, from thinking better of themselves then they are, for presuming their judgement to be better then the whole Churches; especially for Laicks, private and obscure persons which are to be led, and not to lead. I would have such to learn the 131. *Psalme* perfectly, as *Pambo* in *Soc. Eccles.* did the first verse of the 39. *Psalme*, with a resolution not to take forth a new lesson till he had learned to practise that: And to remember that notable speech of Saint *Austine*, to one which would have been at *Altum sapere*, wise above his reach; *Sentias cum pavore ne pereas in errore*, think humbly lest thou perish.

2. Those which make a rent and separation in the Church, all Schismaticks are the next door to be Hereticks: Schisme is the gap at which Heresie ever enters. That great rent which *Jeroboam* made of the ten Tribes, brought in that damnable Idolatry of the golden calves. It hath been ever seen, that those which have rent themselves from the Church, and departed from

1 King.
12. 28.

from that unjustly, e're they have ceased have departed from the rule and Canon of Faith too. If the first be Schisme, this is Heresie; I need not go farre from home for an example. That bold and ignorant Schismaticke *Turner*, whom I hate out of detestation, by his new Creed hath made appeare to the world his Apostasie and Hæresie, *nullum schisma non sibi aliquam confingit hæresin ut recte ab ecclesia recessisse videatur. S. Hierom.* And since Schisme is the first step to Hæresie and I am fallen upon this subject, suffer me to instruct your understandings concerning it.

Schisme is a breach of the unity of the Church; the unity of the Church consists; First in the subjection of the people to their lawfull Pastours. Secondly, in their Communion with the members of each particular Church among themselves, and other particular Churches which hold the same rule and Canon of faith.

1. Then those that disobey rheir lawfull Pastors, and withdraw themselves from him upon causelesse dislike; or which, when one is elected do set up another against him which hath no right; are right Schismatiques: If the matter be doubtfull and they carry minds ready to yeeld when they see the right, there is no schisme in that, but if they know the former to be lawfully possessed of the place, and their ignorance be affected through prave disposition, or they be violently carried with the streames of Contention, and Faction, that they would not yeeld though the right be made never so plainly to appear unto them. This is damnable Schisme, nor is this my determination, but a learned Doctors of this Church, whose
smell

smell is like a field which the Lord hath blessed;
 Doctor *Field*. 3. *L. of the Church*. c. 5.

2. Those that separate themselves from the Communion with the members of their own particular Church, or of other Churches, in the performance of the acts of Religion, upon no other grounds, but a proud and Pharisaicall conceit of a fancied perfection and holinesse which they have above other men, of which sort, were *Novatus, Donatus, Lucifer*; are also damnable Schismatics: Yet if they do it through ignorance and errour, which our charity bids us hope, many of our departers do, they are excused *a tanto*, their Schisme is not so dangerous, there is hope they may be reduced; but if it be joyned with obstinacy and perversenesse, that they will not be reformed, nor though their errour be made appeare to be against the rule of faith and charity, yet they will not yeeld; I will boldly pronounce this to be damnable Schisme.

I have made this digression that you may not perish for want of knowledge, let not your teachers make you to erre, beware of them that ravish your senses, but seduce your understanding. It is the Devils snare to steale away your souls, by deluding and imposing upon your sense with fained words, they make merchandize of you. In what ignorance you have been kept of these dangerous sins, *liberavi animam meam*, in giving you warning, I have shewed you how mortall, how damnable a sin Schisme is, how it is the broad way to Hæresie, which is the height of sin, which is that fearfull precipice that throwes men downe headlong unto bottomlesse perdition.

dition. This shall serve for the first accusation, with which our adversaries the Papists charge us, which is Hæresie.

There are other crimes which are laid to our charge by our adversaries, the Anabaptists and Brownists: They are of an high straine, enough to make us odious to the world, if they were true. Popery, Idolatry, Superstition, foule aspersions all of them. The Papists charge the Credients of our Church, these the Agents in matter of faith; those call us Hæreticks in matters of forme of worship; these call us Popish, Idolatrous, Superstitious; these are the titles, *oneris* not *honoris*, with which they do adorne our whole service of God, nor are they taken up by report; they have been preached in Pulpits, published in printed Pamphlets, Proclaimed in open assemblies; they have walked like the Pestilence in darknesse, in Conventicles, in woods and chambers, and like the sicknesse at noone day, they are common in the mouthes of children, such of whom the Psalmist speakes, *Psal: 58. 3.* which go astray from their mothers wombe, and speak lies; and of women of whom the Apostle speakes, which are *ever learning, and yet never able to come to the knowledge of any truth.* 2 Tim. 3. 7.

*Pudet hæc opprobria nobis, et dici potuisse
et non potuisse resisti.*

I cannot forbear any longer, suffer me now to make our defence. You have heard our accusation; heare now our vindication, in the words of the Apost: They cannot prove the things whereof they now accuse us; but this we confesse, that that way which they call
Hæresie,

Hæresie, Popery, Idolatry, and Superstition, do we worship the true God, believing all things that are written in the Law and the Prophets.

The parts of our defence { 1. Negative.
are two; { 2. Affirmative.

In the first we utterly deny the fact. In the second we make confession of our faith; not to confesse our faith when we are challenged is a denyall of it, confession will be a strong defence, a necessary duty.

1. We utterly deny the fact; There is no such matter, neither Hæresie in matter of our faith, nor Popery, Idolatry, Superstition in the forme of our worship; They cannot prove those things whereof they now accuse us.

1. Our Adversaries the Papists, their charge of Hæresie, they can never prove it: They have often been challenged by our Champions, and been answered by their challenges, we dare appeale for judgment to any Court but their own: If there be none in the earth where an impartiall determination can be expected, we cite them before heaven, their Judge and ours; we are assured of a better sentence there, then we have found from them and their judgment seats, where we have been pronounced Hæreticks, cut off and excommunicate from the body of the Son of God, and that without any cause proved; being never yet convicted: I must confesse they are a more noble adversary then the other, they dare appeare in their accusation: There are among them many learned Orators, like *Tertullus*: They deale with open and generous assaults many of them, let us give them their due where they deserve it, our

cause is not the worse for that, our innocency feares not the encounter with the stoutest of them; we find the best of them but to flourish in their discourses, their forces which they muster against us are but hired, and will faile them in the day of Battell.

Notwithstanding all that ever they have done, or can do, *magna est veritas et prevalebit*, the truth of our cause hath prevailed hitherto, and shall prevaile against them; nor can they prove those things which they accuse us of.

I might here enter into a large field of controversie even to a losse, if I should go about to reckon those points of Religion concerning which they charge us with Hæresie, and shew the weaknesse of their proofs; but it hath bin done by many of our worthies to our hands; I refer you unto their Answers, especially that reverend and learned Author B. Jewel.

This our defence shall be sufficient against them for the present, and let it be unto you all my Brethren, a rock of defence against all opposition of the Papists whatsoever: Be not dismaid at their number, fear not the cause you have in hand, the truth of it is built upon a rock, against which nothing shall prevail, the firm testimony of Scripture; though they slander it, and raise ill reports of it, yet *they cannot prove the things whereof they now accuse us.*

2. Our Adversaries the Brownists, which charge us with Popery, Idolatry, and Superstition, horrible crimes; our answer is the same, neither *can they prove the things wherof they now accuse us.*

Not prove them: Oh God! To what height of impudencie are these times come, that men, Christians,

stians, sons of our own mother, should lay such horrible imputations upon the Church that bare them, and not able to prove them. How have we lost our first love, and are departed from the Candore and Ingenuity of the Primitive Christians. Saint *Paul* forbids an accusation to be received against an Elder, under two or three witnesses, 1 *Tim.* 5. 19. and yet dare these charge the whole Church of God with such disdainfull and nefarious crimes, without any witnesse at all. Saint *Basil* requires λογὸν ἰσχυρὸν *validum sermonem*, or suffers not the least matter to be controverted and questioned, which the authority of the Church commands; and dare these with loud and clamorous noise object against her forms of Worship, such hideous sins, without any proof at all? Doth the Law forbid false witnesse to be born against our neighbour, and can these lawlesse and unbridled dayes permit so many poysonous tongues to vent such odious and forged detractions against the whole Church of God? what monstrous impudence hath this declining age of the world brought forth? nor are the Pagans, Mahumetans, Infidels, Turks, which do us this dishonour; we could not passe for the barking of those doggs, we could not expect better dealing from those uncircumcised *Philistines*; But they are Christians, those which would be counted the best and holiest of them; they are our brethren, the sons of our owne mother: They are the Churches own watchmen which have wounded her: she may well complaine with him in *Zach.* 13. 6. *These are the wounds which I received in the house of my friends. Neither can they prove the things whereof they now accuse us.*

Should

Should we grant them that this Church is blacke, because it hath been constrained to dwel in the Tents of Kedar among the enemies of her peace, because the Sun hath looked upon her: *Cant. 1. 4. 5.* Is she therefore not to be regarded? where will you find a Church with absolute perfection and holinesse upon earth? that state suits onely to the Church Triumphant, not Militant; the Church on earth is a field wherein are tares, as well as wheat: A flowre wherein is Chaffe as well as good Corne; A Net which takes in all sorts of fishes good and bad, both a great house with vessels to honour and dishonour. It is compared to the Moone wherein are many spots to be seen, *a garden inclosed, a fountaine sealed up, a spring shut up, Can: 4. 12.* Are semblances of the invisible Church of God, and not the visible? because she is black is there no comliness in her? because she is black as one on whom the Sun hath looked, is she therefore hell black presently? such sins as Popery, Idolatry, Superstition, blacke like hell: what black-mouthd oblique is this? neither can they prove the things, &c.

Not prove them: neither do I see how they should:

1 First, the Church her selfe is free from those crimes in all the parts of her Service, it was not long since she came forth from out of the furnace of a glorious Reformation: and hath shee gathered so much corruption since: or was shee not thorowly purged then? little do these accusers think how unthankfull they are to those blessed Martyrs which reformed this Church, and saved it with their blood: and also unto God for their Halcyon dayes of peace and prosperity

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 sperity which they have enjoyed for many years, under this present forme of Service and Government which they now charge so foully.

2 Secondly, as the Church is free, and therefore they cannot prove the things, &c. So are they (the accusers) ignorant and unlearned men for the most part, and therefore they cannot prove them: How few of them do understand the things against which they speak: or the names of Popery, Idolatry and Superstition, which they bestow upon them? I appeal to that court which their conscience keeps within their bosomes, whether they do or not: if they do, why can they not prove them? If they doe not, why are they so impudent as to charge us with them? Let me admonish such to examine themselves, whether they be not of those men which S. Jude describes, *vers. 8, 9, 10.* Despisers of Government, railers at Authority: *Evill speakers of those things which they do not know;* and let me adde that prayer of our Saviour, *Father forgive them, for they know not what they do.* But that I may instruct your understandings concerning this accusation, with which we are falsely charged, as shall be presently made appeare unto you; suffer me to examine the particulars, and to shew you what Popery, Superstition, and Idolatry is; that you may perceive both how wrong the one party are that charge us; how much wronged the other that are charged.

And here let mee begin, as the Apostle doth elsewhere, *I think it my happinesse that I am this day permitted to speak for my self, specially to those whom 2.* Acts 26.
 I have much desired, should be rightly informed.

It

a 2 Tim.

4.3.

b Vestra
solum le-
gitis, ve-
stra ama-
tis, cate-
ros, causa
incognita
conde-
mnatis.
Cic. lib. I.
de nat.
Deor.

It hath often fell out, where I would have spoken, that I have either met with such (a) which would not abide sound doctrine, according to the Prophecie of these last dayes; or (b) among whom that Popish policie hath prevailed of not being permitted to hear us preach, lest they should be recovered from their error: or I feare me on whom that heavie judgement may seem in part to take hold, *The heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes they have winked, lest they should see with their eyes, and heare with their eares, and understand with their heart, and should returne, and I should heale them,* Matth. 13. 15.

Beloved, I have not fained words to make merchandize of you, nor do I commend my self, as the manner of some is, unto you; be you your selves judges, though parties, I make not my appeal from you; onely hear me with patience, while I make our defence: If your understanding can be but truly informed, the Angel of the Lord will descend, and stir I trust, the pool of your affections, Oh do not perish through ignorance, seek not death in the errors of your life; I am assured, many thousands are this day ignorantly departed from the true way of worshipping of God in faith and obedience. Oh that I could help to restore them; it is that I do onely intend in my following Discourse, to let them know, their error is the best means to bring them out of it. I begin with the first, which is,

1. Popery.

1. It takes its denomination from the head of the Church of Rome, the Pope: The ambition and pride,

pride, the arrogancie, and cruelty, and tyrannie of that man of sin over the Saints of God, hath made his name odious to true Reformed Churches: whatsoever favours of him, smells ill; nor do I discommend their zeal, which hate the enemies of our Lord with a perfect hatred.

Popery then is a word of high disgrace to any of the Reformed Religion: We are gone out from the Church of *Rome*, and to be called Popish still; we have cast off all Popish Innovations, and to be charged with retaining Popery still; and to have our service of God so charged, is an high disgrace to our Religion; we cannot but take it ill: whether we be rightly charged or no; let us see that.

1. If with some ignorant Zelots, we take every thing to be Popery; that is preached, and practised in the Church of *Rome*, we confesse our selves guilty: Popery we hold all of us, or we shall be Turks and Infidels, or worse: our Scriptures, our Creeds should be Popery; Faith and Hope should be Popery, as well as Charity. In many Fundamentals they and we hold alike; we beleve in the Trinity alike, we differ nothing there; we have the same Word preached that they, however they adde to it; the same Sacraments administred that they, however they corrupt them; must we cast off all, because we will do nothing like them? we must cast off to be Christians too, before we have done.

2. If with others no lesse ignorant, we take that to be Popery, which (having bin abused in the Church of *Rome*) was reformed, and restored to its lawfull and true use: we do confesse that also, then there is

E

Popery

Popery in our Service. But then Temples which were used to Idolatry, may not be allowed in Gods Service, though cleansed never so much: and yet God commanded the Idolatrous gold of Jericho to be dedicated to his service: nay we our selves should have been Papists still, if our Fathers being found Idolaters, and taken out of the Church of *Rome*, might not have been converted to the true service of God: when Saint *Austin* was asked, whether the Temples of the Pagans after they were converted to Christianity might be dedicated to God; made no other reply then this; Were not we our selves of Idolaters made Temples of the Holy Ghost? Hath not the bread of the Sacrament been abused to horrible Idolatry, must we remove that, or be charged with Popery?

3. We do truly judge that to be Popery, where in the Church of *Rome* hath played the Apostate from the faith in matter of doctrine, or cannot stand with the purity of the truly primitive times in matter of ceremony and formes of service: whatsoever cannot stand with the first faith, that is Popery, we confesse that in other things we depart not from the Church of *Rome*: but only so far as she hath departed from the faith: It was the glorious profession of our late Sovereigne of blessed memory, King *James*. Can they charge us with Popery of this kind: where have we departed?

1. In matters of Doctrine, our adversaries do not; cannot charge: if they did, how would they discharge themselves in the whole matter of our service; we have the immediate authority of the Scripture to confirm.

2. In matters of forme and ceremonies, there lyes the load ; if we can but free them, I trust we shall be free from this imputation.

1. Then they are not to be counted Popish, because they are used some of them in the Church of *Rome*; then our Scriptures and our Creed should be so too.

2. Not Popish, because they have been taken some of them out of the Church of *Rome* and reformed, the abuses done away, and the things only retained: then should our Temples, our Sacraments, our selves be Popish too.

3. But because they do Apostate from the faith, because they cannot stand with the first purity of the doctrine of the Church of God; if there be any such thing, let them prove that; and we shall confesse that we are charged right. Will they go about with a *negative* Divinity, no such things were done in those purer times, nor are commanded immediately from the word of God, therefore they are not to be done: therefore there is Popery in doing of them: If that rule will hold, how shall we justify Baptisme of children: receiving the Sacrament in the morning; administering the Sacrament to any woman at all; formes of preaching by doctrine and use: and innumerable other things: for which we have neither immediate word of faith nor rule of practise from the first times, and by the same argument they must be Popery too, I must confesse for the substance of Gods worship, this rule will hold: nothing must be done as that, which hath not an immediate command or a necessary consequence from the word of

God: but not for the outward formes or ceremonies thereof.

We must go therefore another way.

1. Look to the Scriptures, what is there commanded, what is there forbidden: keep close to that; depart not at all from that: if any such thing be done, anything contrary to that: call that Popery if you will, you cannot give it too foule a name: It is a high sin against Almighty God: it will poyson our whole Service, it will be an abomination unto him.

2. Then secondly see what is permitted by generall rules to States and times, and from whence conclusions may be safely drawn: to say that every thing is permitted is damnable Libertinisme; to say that nothing is, is dangerous Innovation, it doth at once dissolve the power of the Magistrate in causes Ecclesiasticall: the diversities of governments, which the Apostle allowes of, 1 Cor. 12. 5. The Policy and customes of Churches, if they may not be allowed to vary in forms, if there be nothing permitted, it makes no difference betweene infancy and full age of the Church, it nulls the acts of councils, and brings in innumerable and inexplicable difficulties upon the Christian world never to be decided, if there should be no consideration had of times, places, and persons.

Now the generall rules by which some things are permitted to the Church of God are these.

1. That of our Saviour, *I have many things to say unto you but you cannot beare them now, but when the spirit is come he shall guide you into all truth, and he shall shew you things to come.* Joh. 16. 12, 13. Which things

things *Tertullian* expounds to be *disciplina et conversationis*, and saith, *Admittant novitatem correctionis operante et persciciente usque in finem gratia Dei.*

2. That of the Apostle, *1 Cor. 14. 40.* *Let all things be done decently and in order. These things being by no written word positively determined, but permitted; there are powers in the Church which have the disposing & imposing of them according to these rules: and obedience is commanded unto them: Rom. 13. 1, 2, 3. 1 Pet. 2 1-3.* From these grounds do proceed the outward formes and ceremonies of service in the Church, containing nothing contrary to the word of God, tending only to order and decency, and edifying in the Church of God, in the judgement of the Church. Heere is all that is so much questioned in these dayes, and for which this present Church is charged with Popery.

De ver-
land. virg.

Now there are 3 wayes by which even these things may come to be Popery.

1. When there is an unnecessary and unprofitable multitude of them, which do bring a burden upon the Church, and insnare the consciences, which is the error of the Church of Rome. *Gerson* complained of it long since: of the *Jews* and *Gentiles* they have borrowed innumerable, there is no end of them; the Christian liberty from the Jewish ceremonies is by them inslaved and made intollerable, but this cannot be said of our Church: we have but a few imposed: the Crosse in Baptisme, kneeling at the Sacrament, the surplice: they may well be borne, and called innocent ones in regard of their number.

2. When the nature of them is reckoned an essentiall

trials part of Gods service, and to have power to conferre grace, and to procure pardon for remission of sins, which is the opinion of the Church of *Rome*: which cannot be said of our Church which doth professe the contrary, and teaches that they are no substantiall parts of the service, but conduce only to decency and order; in this respect they are also innocent; of the nature of them.

3. When they are made to bind the conscience as the laws of God, immediatly and by their owne proper force as the Romists hold, which cannot be proved of our Church, which reacheth that no law doth immediatly bind the conscience but Gods. That humane institutions whether Civill or Ecclesiasticall do bind only secondary, by vertue of Gods Law: which commands to yeeld obedience to the powers for conscience sake, *Rom. 13.* As water scalds not by its own nature, but by vertue of that heate of fire that is in it, in this also are our ceremonies innocent.

I have discharged them, I trust, fully from the first accusation of Popery: it is for your satisfaction, Beloved, that contrary to my manner of preaching I make so many digressions: I might have answered in fewer words: *They cannot prove the things whereof they accuse us*: some have spitefully gone about it, they have dipped their pen in gall, and sharpened their arrowes, even against those innocents, but not prevailed, they may well conquer us with multitude, but never by force of argument, if the death of any of them, or all of them could satisfie their rage, and would heale the distractions of this Church, I could wish them so sacrificed: But how ever ceremonies

monies have been pretended as offensive, there are other matters of greater moment that distract this State: It was my desire to give you full instruction concerning this point of Popery: If there be any scruple yet remaining, how glad would I be to satisfy the doubts of any, to resist the adversary, to support the weak, to confirm the strong: In vindication of our service of God, no son of this Church can say too much, because he cannot say all: This is all that I can say for this present to clear every particular ceremony and forme from the imputation of Popery, and to shew the lawfull and necessary use of them in the Church, is a work which will fill many volumes, and hath already been done by divers unanswerably, especially by that Reverend Learned Hooker in his Ecclesiasticall Policy.

I passe to the second;

2. Superstition.

It is a Crime of a high nature, the greatest disgrace that can be unto true Religion: the worship of God cannot suffer it to stand with it, no more then the Arke of the Lord could *Dragon*.

1 Sam.

Superstition is opposite to Religion in the excessive, the very Etymologic of it intimates as much, from *superstare*, saith the schoolman, beyond that which is allowed, above that where true Religion ought to stand: a *quis requisivit?* may be said of it. The Heathen themselves understood it so, and therefore *Cicero, non solum philosophi, sed etiam maiores nostri superstitioem a religione separaverunt*; & he gives us an example of those whom they counted superstitious,

5.3.

De nat.
Deor. l. i.

Qui totos dies precabantur atque immolabant, ut sibi sui liberi

liberi superstites essent, superstitiosi sunt appellati. Those which prayed beyond the termes and bounds of praying, such fellowes were the *Pharises* whom our Saviour taketh for making long prayers: To this *Calvin* consents *Inst, L, 1. C. 12. S. 1.* That as Religion hath its name *areligando*, which signifies to bind: because it suffers not wandring and licentious liberty in any of the parts of it, but prescribes bounds and limits in which true piety doth consist, with a *non ultra*: So on the contrary, Superstition not suffering herself to be limited or prescribed, not contented with measure, number, or order, heapeth up to herself a superfluous and unnecessary multitude of vaine observations, as it is in prayers So it is in other duties of Religion, even in hearing of Sermons; Superstition will be ever adding, no set form can content her; no limits and bounds can hold her, if this be true, Let those that charge us with Superstition, see how they can come off fairly and discharge themselves.

The truth of this will appeare if you consider the true cause and immediate effect of all Superstition.

1. The true cause is *inanis timor deorum*: They were afraid, saith the *Psalmist*, where no feare was: this makes men to observe in a religious way all occurrences almost that are: It is notable to be seen in *Balaams* Superstition, *Numbers 23.24. Chap.* There must be 3 places, and at each place 7 Altars, and upon each Altar a Bullock and a Ram for his divinations; if at one place he could not prevaile, he hoped he might at another; as *Dicers* that have had luck by removing their place, changing their posture, think

to mend their cast: from whence also spring innumerable observations received from old wives and superstitious folk, stumbling at the threshold, crossing of an hare, gnawing of ones clothes with Rats, croaking of ravenous birds: it is a vaine feare that begets them, in weak and effeminate minds they are begotten; *omne superstitio imbecilli animi atque anilis est*, faith &c. of this sort are the Popish crossing of themselves 3 times mumbling of their prayers by tale, so many *Pater nosters*, so many *Ave Marias*: and they have beads to count upon, that they be not mistaken.

2. The immediate effect of Superstition is an inquietnesse of the mind and conscience: false feare evermore bringeth forth doubts and perturbations: if the feare of God be not confined to its bounds by religion, it never lets him rest by whom it is possessed; it is the condition of the Papists and to this agrees their doctrine, that a settled assurance of the love and favour of God, is a dangerous presumption. This is the generall consideration of Superstition: I trust I shall not need to discharge our worship of this, there is no such cause of Superstition in that there is no such effect: it teacheth us the true feare of God; it brings forth in us a settled and full assurance of our consciences: none of our Adversaries dare be so impudent as to charge us herewith; and if not this: they cannot rightly if they understand themselves, with Superstition either.

But let us enter into particulars: To omit divination, and observation; which are by *Aquinas* made parts of Superstition, of which our worship hath not the least part that can be justly proved. There are

two other in which all Superstition is to be considered.

1. In regard of the thing which we do worship, which is God: to worship other and not him; to worship others besides him, that is Superstition: and is rightly termed Idolatry: I shall leave that to the last, as being part of our charge.

2. In regard of our worship it selfe, when it is not that which is appointed, or when it is more then is appointed for the matter or the manner of it, that is the other part of Superstition, it is called *Supererogatio*, or will-worship, that we are charged withall: and is now to be discharged.

1. For the matter of our worship, our *Credents*, our *Agends* are all according to the rule: as far as our understanding is able to comprehend, we do worship God right; beleeving all things that are written in the law and the Prophets: Are not our prayers, our prayes, our Sermons, our Sacraments, the wheels of the Churches Chariots made to run right? wherein do we *supererogare*: let them shew us if they can: in the matter of Gods worship, our Church presumes not; professes that she dares not add any thing unto the word; God will adde unto their plagues that do: those things which the Church adds, are not the matter of worship at all. I trust we are cleare in your judgements, from that accusation: In the matter and substance of our worship, we follow close to the rule of Gods word: we leave it only unto him to set downe how he will be worshipped: we have no Superstition in that.

2. For the manner of our worship it is that only they charge,

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(83)
charge, that is two-fold. Internall, Externall.

1. The inward manner doth consist in the lifting up the heart, and all the affections of the soul. So God must be served: *My son, give me thy heart*: A Sacrifice without an heart God will not abide, our Church sure teaches the right; if you will but remember to practise it: *Sursum Corda*, when she administred the Sacrament. It is not this neither, is charged.

2. Externall, which consists in formes of service and outward Ceremonies: these are they: If we can but discharge them I trust we shall be free. These considerations will do it.

1. There must be an Externall worship, that is a maine part of Gods service: I beseech you Brethren by the mercies of God, give up your bodies a living Sacrifice holy and acceptable unto God, which is your reasonable serving of God, *Rom: 12. 1*. There is *Confessio oris*, as well as *Cordis*: with the heart man beleeveth unto righteousness, with the mouth he confesses to salvation, *Rom: 10. 10*. None make a question I trust, but this is true: an outward visible and bodily worship there must be of God in the Church of Christ now as well as in the Church of the *Jews*, all do agree: in setting downe of this we do not *superflue*.

2. This outward service cannot be performed without some outward Formes, and Ceremonies, there must be times and places and persons appointed there must be Order and Number observed: no state upon earth can be upheld without, not the Politick, nor the Oeconomick, and shall the ecclesiasticall?

God himself ordered all things in measure, number and weight: *Wis. 11. 19.* And shall his Church onely be disorderly. If all be left to mans liberty, it is the ready way to bring in Arthiesticall prophaneſſe in the defect, or Superſtition in the exceſſe: *Credimus omnes, Credimus nullos*, was truly ſaid of the Gods, ſo it is of their ſervice, we ſhall preſently fall into ſome extreme if Religion do not bound and limit us; how ſhould it be a *religando*, if it bind not, if it leave all looſe? The Introduction of theſe Forms and Ceremonies are they which ſo much trouble the world, if we can but free them from Superſtition, I ſhall diſpatch this point. Pleaſe you therefore to conſider further.

3. That neceſſity doth bring in ſome Forms and Ceremonies.

1. For Formes: there is nothing in nature without Forme, ſhall there be in Religion? there is nothing can be heard, nothing can be ſeen without. All knowledge of all things on earth enters by the ſenſes of the ſoule, and the ſenſes have it from the outward Formes, how ſhall we pray to make you underſtand? how ſhall we adminiſter Sacraments to make you perceive? if there be not forms to make you do both, to inſtruct your eares and eyes, and ſend them on their meſſage to the ſoule, even thoſe prayers which are preſumed to be dictate from the ſpirit, muſt be formed by him: Formes they are I am ſure to you, or els you could not underſtand them, hence it is that *S. Auſtin ſaith, Deus qui omnem formam ſubterfugit, intellectui per vias eſſe non poteſt.*

2. For Ceremonies, neceſſity brings in them alſo,

no action can be performed without them, not praying, but it must be done kneeling, or standing, or sitting, or lying, or walking, or with some other posture of the body: So must the receiving of the Sacrament: what in Civill actions are called Circumstances, are in Religious, Ceremonies: now if necessity injoyne them, we cannot be superstitious in taking of them; they do not *superstare* which do that they are bound by necessity. But they say they are not forms, but set formes, not Ceremonies, but Commanded and injoynd Ceremonies which they charge: necessity allows more then one, why should our Liberty be restrained? you shall hear the reason of that anon.

4. As necessity doth prescribe some Formes and Ceremonies, so doth even nature herself others; to kneele at prayers, to lift up our eyes to heaven, to hold up our hands, all Nations in the world have learned from the light of nature. *Quod ab omnibus fit, natura est*; saith Zanche: there needs no rule in the word of God for the prescribing of these: that of the Apostle is sufficient, *Doth not nature teach you?* who will expect that we should prove from Scripture the Lawfulness of our lifting up our hands or eyes to heaven. *Os homini sublime dedit cælumque tueri*. Iustit, and certainly they do not *superstare* that go no further then the rule and light of nature.

Ovid.
Met.

5. But yet we go further; besides what necessary and nature prescribe, there are other things to be regarded in the administrations of the Church, order, decency, edifying, you have a rule for it too. *Omnia fiant*. 1 Cor. 14. v. 40. They are permitted to Churches; there are those that are endowed with power

power to command and enjoyn them, we are commanded obedience to them, if they swerve not from his generall rule; if they crosse not any other Text, if they keep within these bounds, they cannot be said to *superstare*, which are so bounded, they cannot be justly charged with Superstition. And from hence only do our Forms and Ceremonies proceed, hither they do return, and from hence only is it that they are set and enjoyned by the Church.

I. From Order, that there be unity and unanimity in all outward parts of our Religion: that being brethren, sons of the same mother, we might have our dressees alike, that our voyces might not be in our prayers like the builders of *Babel* confused; that the whole Church might at one time send up a strong cry to heaven, joyning in one forme, that particular Churches might have stronger meanes of agreement being united as in a twisted cable, both in the matter and forme of Religion; for difference in formes hath often bred differences in faith; as Schisme opens a gap for Heresie: disorder cannot chuse but follow, if every one follow his owne head; judge your selves how it would be at the Sacrament, if some did kneel, others stand, a third sort sit, a fourth leane, some towards the East, others to the West: what the Apostle speaks concerning the diversities of tongues, may I say, of these diversities of gestures, when the whole Church is thus met together in one place, and a stranger should come in, would hee not say you are out of your wits? 1 Cor. 14. 23. There can be no unity look for here; such liberty is destructive to unity: A set forme is the only remedy against it, and for this

this end are times and gestures, and places appointed, from the want of which, confusion cannot but enter.

2. From Comelineffe and Decency; that due reverence should be given to religious exercises, therefore kneeling at the Sacrament, and at Prayers is enjoined: Who ever spake unto their gods among the Heathen so rudely, as we commonly do in Prayer to the Lord of heaven? Are we Elephants that have no knees to bow; or Idols, that have knees, and bow not? *Come before him with reverence*, saith the Psalmist. So it is from Decencie the Church enjoyns the Minister his garment while he is at the function, the people their behaviour while they are at the Church: Let me but ask our accusers now, Do they judge these things tending to Order and Comelineffe, or no? If they do, then there is no superstition in them; they do not transgresse the rule of the Apostle, they cannot make any such thing appear; if they do not judge them to be so, they take too much upon them, and make themselves appear wiser then the Church, which hath commanded and received them. So that either our Service is free from the imputation of Superstition, whiles it holds onely to the bounds of Decencie and Order, or they themselves justly charged with arrogancie, or high-minded presumption, in thinking their judgement better then the Churches, especially having nothing where-withall to prove their saying; for we say with the Apostle, *They cannot prove the things whereof they now accuse us.*

The third imputation is, **Idolatry.**

3. A sin of the highest degree that can be, it is that which only makes the divorce between God and a Church, as adultery doth between a man and his wife. You never finde that God ever came to cast off any people, but Idolatry was the greatest cause of it; *Ephraim* is joyned to Idols, *Hos. 11.* By Idolatry we come to be cast out of the communion of God and of Christ, for there is no communion between God and Idols, and also of all true Christians; *Go out from among them*, is said of such as are Idolaters: But for Idolatry, we could not have justified our separation from *Rome*, nor can any their separation from us, but for the same sin. To clear themselves, they charge us for Idolaters; they must needs be censured for separation themselves, if we be not, but we can never indure to be so charged; our whole Religion is mortally wounded by it, I will let them see how wrongfully they charge us.

Idolatry is a religious worship of an Idol; when divine Worship is given to any thing but the true God, or besides the true God, the Etymologic of the word is *εἰδωλον* & *λατρεω*.

This sin is two-fold:

1. Internall, which is a sin against the first Commandement, when any thing but God is set up in the heart, and our love, and joy, and desire, and fear, &c. are settled more or equally upon it. Thus the covetous man sets up Mammon, saying to the wedge of gold, Thou art my god: The ambitious man, *Mammon*; it is not this Idolatry we are charged with, and yet certainly we deserve it most: how do we make our pleasure our god, our profit our god, our belly our

our god, our imaginations, our gods, we worship Gods creatures more then the Creatour; nay our own creatures, the brats of our own brain, our own fancies; how do we dote upon them? as *Raphael* on his Picture, as *Ieroboam* on his golden calves, the gods of his own making: If to love, serve, attend on them more then god, be Idolatry, they may charge us right then, and themselves too. But this is not the *Idol*, do-
Exina, but *person*.

2. Externall, which is a sin against the second Commandement, a performing of outward divine Worship to any thing made or created, or the representation of any thing, now that is properly called an Idoll, which is the representation of God, or of any thing else in the place of God, and the attributing of Divine worship unto it is Idolatry. It is committed two ways.

1. When God is falsely conceived of, he is made an Idoll: So the *Jews*, *Turks*, and *Arians* are Idolaters, though they professe they worship God the Creatour, yet because they beleeve not the Trinity, but deny the God-head of the Son: they worship that for God, which their imaginations conceive falsely of him: but we beleeve right, if not, no Church in the world beleeves right concerning God, and as we beleeve so we worship; we are discharged here.

2. When any thing visibly to represent the true God, or any thing besides God, is set forth to be worshiped: whether it be any of the Creatures, Angels, Saints, Sun, Moon, Starres, &c. or any representation of these Creatures by painted or graven images.

or when any visible signe or thing with reference to religious observation is set forth to be worshipped, either of these wayes is Idolatry committed; and no other that I know of. Let them say in which of these we are guilty.

There are two things only that I have ever heard of, which they charge.

1. Our kneeling at the Sacrament. I dispute not how reverend and decent a behaviour it is, how becoming that great mystery: But I aske where is the Idol? if there be none, there can be no Idolatry: is it the bread? they stick not to say that: indeed the Papists make it a god, and therein commit horrible and execrable Idolatry: but do we? our Church teaches the contrary: it is a certaine rule, as we beleeve, so we worship, if our Doctrine be right, our worship cannot be foule: It is but bread with us, and can they think we are so grosse as to worship that? indeed we do beleeve a real presence, but it is spirituall, to our faith only it is Sacramentall: and there can be no Idolatry in that; all that is done is this: we are at our Prayers when we receive, and there is no gesture as fit as kneeling when we are at them: I am sure it is the intent of the Church, that we should be at them.

2. Our Bowing at the name of Jesus: against what Commandement is that a sin, where is the Idol? is Jesus? it is horrible Blasphemy, is the name Jesus? it is ridiculous impiety: we know names represent things; and we are not so ill taught, as not to know whom Jesus doth denominate: we could never come

to know him at all but by hearing of his name: and if faith come to us by hearing, shall not worship go to him by hearing? But what need we reason when we have Scripture, *Phil. 2. 10.* Interpret it how you will, abound in your owne sense, we are sure of this: The Letter of the word may, must be taken, where it doth not contradict the rule of faith, unlesse we will make our selves to speake more properly then the Holy Ghost; in so taking it there can be no error, much lesse any Idolatry, had but they so plaine a Text against it, as we have for it, we should have heard of it ere now. I cannot stand to enlarge my self any longer: I might lose my self if I should launch out into these deeps.

We are now discharged I trust, to your understandings, from these accusations, that was all my desire; you may perceive how much we have been wronged, and how ignorant they are that have wronged us; Let them cease from charging us any further, or let them bring other Arguments, then the Church of England yet now ever heard of; or I will boldly say in our defence with the Apostle, *They cannot prove the things, whereof they now accuse us.*

I have done with the first part of our defence, the Negative, we utterly deny any such thing.

I cannot now come to the second Affirmative, to make confession of our faith, of our worship; I will onely exhort you to the doing of that, and conclude.

It is a necessary duty of Religion. *S. Peter* exhort^{1 Pet. 3.} us to it; be ready at all times to give a reason,^{15.}
&c. In private to satisfie the weake, in publicke to

Neh. 6.

II.

Lib. de
Bap.

In Eccles.

Ibid.

confound the Adversary; in both to glorifie God, whom we believe and worship, not to do this when we are required is a cowardly forsaking of our station: he that deserts his faith or worship when they are challenged, denies both, silence in such a case concludes us. Much lesse should we be silent which are to be Champions in the cause of our Religion, should such a man as I fly faith *Nehemiah*. It was that notable one of *Zuinglius*, being engaged with the same warr that we are against the Anabaptists, *Scio quibus Convitiis et quantis furoribus me expans*, & yet will I never leave the defence of the truth, and againe he addeth, Their bitter reproaches and reviling speeches are so far from dishartening us which know our confidence in God, that they do administer manifest proofs unto us, that their spirit doth proceed from the father of lyes; and therefore he concludes, *si permittamus, &c.* If we by our silence give way to men freely to vent their own opinions against the Authority of the Church: *breve plus errorum quod fidelium et Christianorum erit in Ecclesia*, we shall have shortly more errors in our Church, then we have faithfull Christians; God grant it prove not to be the condition of our times; If then our way of worshipping of God be brought in question, be charged with such foule aspersions, were it before heathen, we would clear it, we would stand to it; we have our Apostle for a president; *That way which they call Heresie, &c.*

It is a fearfull thing to deny God before men: and he that denyes his worship, to do it, to defend it, denies

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nyes him to, whom tis done: let us never be ashamed
to make this confession: if we be wrong in our wor-
ship or any part of it, we will comelie that and for-
sake it: If right, as I trust we are, we must confesse
that and adhere constantly to it: The first confession
is to our shame: the second to Gods glory, to whom
only all glory and honour appertineth, this shall
ever my resolution with *S. Austin errare possunt, he-
reticus esse nolo.*

Now there are 2 things we make bold confession
of before all the world.

1. Of our faith.

2. Of our worship.

2. Of our faith: that we beleve all that is writ-
ten in the Law and the Prophets, that is, in the whole
word of God; methinks this should make us Bre-
thren, if we beleve right: and we challenge any ad-
versary in the world to make good the contrary a-
gainst us: Is not this a sound Character of a Christi-
an? we have this principle within us, why can they
not thinke better of us then they do, are we to be
so much despised in their eyes as we be?

2. Our worship: the way of our worship; *sicut
credimus ita Colimus*; we professe that so far as the
utmost of our apprehensions can obtaine, according
to our faith, we do worship the true God, be it ne-
ver so much reviled, though be it every where spo-
ken against, yet we professe with our Apostle, That
that

that way which they call Heresie, Popery, Super-
stition, and Idolatry, we worship the God of our
Fathers, beleevung all things that are written in the
Law and in the Prophets. I have done, it is neces-
sity makes me break off thus abruptly ; If I have de-
livered any thing to your profit, let God have the
Glory. To whom be all Honour and Glory now
and for evermore. *Amen.*



FINIS.



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